

1: History of Sufism - WikiVisually

Early history. The exact origin of Sufism is disputed. Some sources state that Sufism is the inner dimensions of the teachings of Muhammad whereas others say that Sufism emerged during the Islamic Golden Age from about the 8th to 10th centuries.

Non-Muslims often mistake Sufism as a sect of Islam. Sufism is more accurately described as an aspect or dimension of Islam. Sufi orders Tariqas can be found in Sunni, Shia and other Islamic groups. Ibn Khaldun, the 14th century Arab historian, described Sufism as: Sufis are emphatic that Islamic knowledge should be learned from teachers and not exclusively from books. Tariqas can trace their teachers back through the generations to the Prophet himself. Modelling themselves on their teachers, students hope that they too will glean something of the Prophetic character. Although Sufis are relatively few in number they have shaped Islamic thought and history. Sufis were influential in spreading Islam particularly to the furthest outposts of the Muslim world in Africa, India and the Far East. In order to see this content you need to have both Javascript enabled and Flash installed. However throughout history a Sufi was most often understood to be a person of religious learning who aspires to be close to Allah. I created the Jinns and humankind only that they may worship me Quran These orders have a master who will teach sacred knowledge to others in the group. Although Tariqas have a long history, in recent times some Muslims have questioned the necessity of Tariqas arguing that they were alien to the Prophet himself. Sufis acknowledge that Tariqas were not established at the time of the Prophet. They consider that the Prophet his companions and their immediate successors, the first three generations, embodied Islamic mysticism but the phenomenon was too general to have a specific name. Later generations of Muslims became distracted by worldliness and so those, now in the minority, that were dedicated to worshipping Allah were given the name Sufi. This turn of events was eloquently described in the 10th Century by Abu l-Hasan Fushanji who said: Today Sufism is a name without a reality. It was once a reality without a name. Umar ibn al-Khattab, a companion of the prophet, said: There were no signs of travel on him. None amongst us recognized him. At last he sat with the Apostle peace be upon him. He knelt before him placed his palms on his thighs and said: Muhammad, inform me about Islam. Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the House if you are solvent enough to bear the expense of the journey. He the inquirer said: You have told the truth. Inform me about Iman. Inform me about Ihsan. Inform me about the hour of the Doom. One who is asked knows no more than the one who is inquiring about it. Tell me some of its indications. That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings. He then, said to me: Umar, do you know who this inquirer was? Allah and His Apostle knows best. He the Holy Prophet remarked: He was Gabriel the angel. He came to you in order to instruct you in matters of religion. Number 1 In this well-known hadith the angel Gabriel asks about pivotal features of the Islamic belief. They included Islam, Iman, and Ihsan. Islam is the outward practice of the religion. Iman is the belief in the unseen and what the prophets have informed us of. Ihsan is to worship Allah as though one sees him. Traditionally scholars were able to teach each of these essential parts of Islam. The Imams of Sufism taught at the level of Ihsan. The need to learn from a teacher is based on the Quranic verses: Dhikr is encouraged either individually or in groups and is a source of tranquillity for Sufis. Sufis say adherence to the Sharia manifests in the limbs and Dhikr manifests in the heart with the result that the outward is sober, the inner is drunk on divine love.

2: History of Sufism - Wikipedia

The Origin of Sufism - Sufi Inayat Khan The germ of Sufism is said to have existed from the beginning of the human creation, for wisdom is the heritage of all; therefore no one person can be said to be its propounder.

Its origin, history and politics. Upadhyay Mystic interpretation of Islamic life within the bonds of religious orthodoxy is known as Sufism, which was initially launched by God fearing people of Perso-Arab world. They renounced the world and devoted themselves to His service. As the seekers of Tawhid Unity in God they helped in spread of Islam through mystic movement with intellectualisation of Sunnah The orthodox customs of Islamic world as one of its basic principles. The Sufis either in their lifetime or their tombs after death became a symbol of supernatural power with metaphysical features ascribed to them under the guidelines of Quran and Sunnah. It is in fact a mission of higher religious order of any faith, which disdains strife and conflict in any form. Joy of self-realisation being the essence of religion is experienced after a long spiritual practice. The mystics discard outward form of religion once they attain such joy. The concept of Sufism was therefore, to focus the mystic power on the spiritual dimension of Islam with a view to shield the believers from the outwardly and unrealistic dogma of the faith. Sufism- was it spiritual or politics? Contrary to the spiritual mission of Sufism, the cult was primarily introduced in India for spread of Islam with a view to help the Muslim rulers for political domination. By and large the spiritual successors of mystic Islamic saints enjoyed the royal favour of Muslim rulers and gave moral support to the atrocious Muslim invaders and looked other way to ignore the growing social conflict. They also guided the State in political affairs with their experience of regular interaction with common people. Even though the Sufi saints got convinced with non-Islamic worldview on metaphysics in course of their interaction with non-Muslim saints, they did not allow their followers to accommodate it in the straight jacket of Islamic theology. Sufi saints commonly viewed as symbol of secularism however, never opposed Jejiya Tax imposed on non-believers levied on Hindus in Islamic India. Sufis had accompanied the Muslim marauders in their conquest and brought Islam in contact with Hindu priests and saints. They were receptive to some of the local Hindu traditions may be for a tactical reason to entice the locals towards Islam but ensured that local norms are not accommodated against the watertight Islamic belief, dogma and practice of Quran, Hadith and Sharia which were the fountainheads of Sufism. Their deeply rooted belief and practice of Islamic norms within Perso-Arabic traditions remained the bedrock of the mystic movement. Therefore, in stead of advising the Muslim marauders against their inhuman deeds, the Sufis overlooked the plight of Hindu priests and saints, who were forced to flee and hide themselves. Passion to the essential spirituality of life was hardly found in any Muslim ruler or Prince except Dara Shikoh He was perhaps the only sincere Muslim prince, whose "effort was to find a common ground between Hindu and Muslim religious thought" Islamic Mysticism in India by Nagendra Kumar Singh, Page For this he was accused of heresy. Under the patronage of the State under Muslim rulers, the Sufi mystics while offering spiritual guidance and support to the Hindu subjects allured them for adoption of Muslim identity, superiority of Arbo-Persian-Turkish tradition and accordingly transplanted them in the cultural tradition of India. Nanji, , Page Despite the fact that except Prophet Mohammad, the sainthood in Islam has been a debatable issue, Sufism of various orders in the name of their founder saints has become a universal aspect of Islam. Sufis are known as Islamic spiritualists and the Muslims commonly view them as intermediaries between God and individuals. Sufism is the sultanate period: During the period of Sultanate in India these mystics were supposed to guarantee the prosperity to Islamic kingdom. They were patronized by the state for spreading Islam among the non-believers with their acclaimed spiritual influences in the mass. The gift and land provided to the Islamic mystics were used for hospice and their tombs became a place of pilgrimage after their death. Even though the majority of Sufi orders have a Sunni orientation, early Shia Imams were also revered commonly in Sufi circles. Suhrawardiyya and Naqshbandiyya orders of Sufism had more support of Muslim political powers in India. Of them the impact of Chisti order is visible even in small villages of Indian subcontinent. His shrine became a place of pilgrimage largely with the support of Muslim rulers. Akbar used to have annual pilgrimage there Indian Islam by Murray T. Titus, , Page Four Islamic

mystics from Afghanistan namely Moinuddin d. All of them were from the Chistiyya order of Islamic mysticism. A section of Sufis under Chistiyya order was not against adjustment with Hindu saints of Bhakti cult and used even Hindi language for Islamic devotional songs. However, the orthodox Ulama with royal support forced the Sufis to raise the slogan of "back to Shariat" Even though Ulama had certain differences with Sufis over theological and mystic issues, Shariat remained a cementing force between them. Later both the Islamist groups joined together to woo the rulers with a view to furthering their self-seeking interest. Qadiri order founded by Abdul Qadir whose tomb is at Baghdad. Its influence is extensively among the Muslims of south India. Its disciples remained loyal to the throne because of the common Turk origin. With the royal patronage of most of the Mogul rulers Naqshbandi order served the cause for revival of Islam in its pristine form. Rose introduced Naqshbandi order in India. Though, the Sufis of this order were lying low during the period of Akbar, Khalifa Shaikh Ahmad Sirhindi, , a favourite disciple of Baqi Billah achieved increasing importance and popularised this order when the Great Mogul became bed ridden. They used the mystic philosophy befitting to the political exigencies of the time for revival of political supremacy of Islam. Of them the Sufis like Sirhindi and Wali Ullah, who politicised the mystic ideology for political domination of Islam. They were projected as Islamic reformists for purifying Islam from any extraneous influences. They conveyed the political aspect of Islam to Muslim masses so aggressively that it created a permanent imprint on their psyche. It is therefore said that the Sufi Islamists saved the Islam but failed to save the downfall of Mogul Empire. The mission of Shaikh Sirhindi popularly know as Mujaddid was to purify Islam from the influence of Akbar with a view to counter his policy of "the Hindu wielding the sword of Islam" and "Peace with all". Unhappy with the regime of Emperor Akbar for withdrawal of Jejia tax imposed on the Hindus, Sirhindi made hectic effort to purge Islam of all extraneous influences. Propagating against the contemporary socio-cultural situation Sirhindi, felt that the attitude of Akbar "sullied the purity of Islam and the political social and cultural life of Muslims" History of Sufism in India by Saiyied Athar Abbas Rizvi, Volume 2, , Page Page He strongly criticised freedom of worship granted to the Hindus. With his strong contempt against Shia and the Hindus, Sirhind wrote several letters to the nobles in the court of Jehangir for guiding the emperor on the path of Shariat, and for removal of Qafirs Shias and Hindus from the administration. He was dead against any honourable status of Hindus in Islamic government. Sirhind wanted the religious freedom enjoyed by the Hindus during Akbar regime to be curbed. II, , Page but released him after one year. Sirhind not only "injected communal virus into the body politic of the country but also generated hatred, mutual distrust and discord among the various sections of Muslims" Ibid. Despite this anti-Hindu tirade of Sirhindi, Maulana Abul Kalam Azad in eulogised the role of Mujaddid Sirhind , "who did not see eye to eye with the policy of state" Ibid. Shah Wali Ullah, a prominent Muslim thinker of eighteenth century who shaped the destiny of Indian Muslims was also a Sufi of Naqshbandi order. His contempt against the Hindus was identical to Shaikh Ahmad Sirhindi. The rise of two Hindu rebellious groups namely Marathas and Jats against the Muslim rulers in s stirred the mystic spirit of Wali Ullah and he invited Ahmad Shah Abdali, the Afghan ruler to invade India to save the Muslims from the subjugation of Hindus. While formulating the contours of his mystical ideology, he transformed the Islamic mysticism to a theo-political concept for supremacy of Islam and for political power to the Sunnis. Wali Ullah started a tradition of reformed Sufism in which Islamic mysticism was far superior to other form of mystic philosophy. His reform in Sufi cult made the spirituality of Islam subservient to Political Islam. His doctrine for internal unity of Muslims through complete adherence to pure Islam was only to fight against the infidels and for reestablishment of assertive Islamic political power. His ideology had no scope to accommodate any order of non-Islamic mysticism, which he regarded unhealthy. He tried to comb out all the foreign influences, such as neo-platonism and Vedantism from Islamic mysticism. Carving out a new path for Sufism he became an active Islamist with a sole objective for resurgent Sunni political power in Delhi. A History of Sufism in India, Vol. II, Rizvi, Page Bridging the gulf between the Islamic clerics and Sufis, Wali Ullah infused new vigour in practice of Naqshbandi Sufi order. He synthesised the disciplines of the three major Sufi orders namely Qadari, Chisti and Naqshbandi with a view to unite the Muslim society against the Hindus. Like Shaikh Ahmad Sirhind he was also against the presence of Hindu employees in the administration of Muslim rulers as he viewed it detrimental to the purity of Islam. His

attempt was to purify Islam from the mystic influence of Hinduism. Under the influence of Serhindi whose belief that Islam is a complete way of life stirred the Muslims to retrieve the medieval glory of the faith in this sub continent. The exclusivist Ideology of Wali Ullah, which sowed the seed of Muslim separatism in South Asia had nothing to do with the secular intellectual approach towards spiritualism. Against the total rejection of Sufism by his contemporary radical Islamist Wahhab of Saudi Arabia, Waliullah used his mystic ideology for political domination of the Muslims in the region. However, the spirit and aim of both were for adherence to pure Islam. He was the main guiding source for Muslims after the decline of Islamic rule in Indian subcontinent. Contrary to the commonly viewed Sufi tradition he was not receptive to the spiritual tradition of local Hindus in any form. His main spiritual concerns if any was for revival of Islamic India. The Muslim ruler under the influence of the doctrine of Shah Wali Ullah patronised Islamic learning and "took away the administrative and economic power that had passed into the hands of Hindus" Islamic Mysticism in India by Nagendra Kumar Singh, Page Spencer Trimmingham, Oxford, , Page He launched armed jihad against the non-Muslims but was killed in the battle of Balkot against Sikh leader Ranjit Singh. Karamat Ali, a disciple of Sayed Ahmad Bareilavi further developed the ideology for purifying Islam from the influences of Hindu custom and tradition. The leaders of Deoband movement were also under the influence of both Wali Ullah and Wahhab and accordingly they resisted against the British and were critical of Aligarh movement because of its leader Sir Sayed Ahmad being loyal to it. Protracted struggle with the concept of greater jihad was the basic creed of Deoband movement, which is a synthesis of Wahhab and Wali Ullah. Deobandis extreme austere approach towards Wahhab and harsh condemnation of the much popular practice of Sufism in India are being viewed as a totally anti-Sufi movement. Ahmad Riza Khan Barilavi , the founder of Bareilavi movement was the defender of traditional Sufi movement but Mohammad Ilyas, a pietistic missionary group though, appropriated the ethical emphasis of Sufism rejected its ritual, metaphysics and sainthood M. Sufi during British Rule: Sufi movement became dormant with the decline of Muslim power in India. With the failure of armed resistance against the British and Sikh- Hindu combined, the followers of hard line Sufism were forced to adjust with the ground reality of non-Muslim occupation of Indian subcontinent but did not reconcile with it. The failure of Sepoy mutiny and consolidation of British power in Indian subcontinent was a further jolt on the radical Islamists but all the Islamic revivalist movements like Deoband, Aligarh and Pakistan drew their inspirations from the anti Hindu syndrome of Sufi saints like Sirhind and Shah Wal Ullah. Khilafat movement and subsequent Pakistan movement were the outcome of the jihadi interpretation of Walli Ullah brand of neo-Sufi jihad against the political domination of non-believers. The resistance of Muslims against the British and subsequently against the Indian National Congress was due to deep and hard line influence of Shah Wali Ullah over them.

3: The Origin of the School of Sufism | International Association of Sufism

Sufism is a Muslim movement whose followers seek to find divine truth and love through direct encounters with God. Sufism arose from within Islam in the 8th-9th centuries C.E. as an ascetic movement.

Early history[edit] The exact origin of Sufism is disputed. Some sources state that Sufism is the inner dimensions of the teachings of Muhammad whereas others say that Sufism emerged during the Islamic Golden Age from about the 8th to 10th centuries. According to Ibn Khaldun Sufism was already practiced by the Sahaba , but with the spread of material tendencies, the term Sufi was just applied to those who emphasize the spiritual practice of Islam. This became the mainstream position among Islamic scholars for centuries, challenged only recently on the basis of selective use of a limited body of texts [example needed]. All Sufi orders claim a direct chain of leadership to Muhammad, through Ali, with the exception of the Naqshbandis who claim a direct connection to Muhammad through Abu Bakr. In the eleventh century, Sufi orders Tariqa were instrumental in the institutional spread of Sufism. Early fuqaha in Spain were somewhat skeptical of philosophical thought as well as of Sufism. In later centuries, especially the twelfth and thirteenth, Sufism became more accepted and somewhat assimilated into Andalusī Islam. For some, it reflects the influence of the mystical tradition in Cordoba attributed to Ibn Masarra. Many consider him to have established the first Sufi school in the province; however, his teachings were outside of the so-called "mainstream" Sufism that was more common in the East during his lifetime. Many people began to read and translate the works of philosophers such as Aristotle and Plato. Andalusī Sufism was at its peak at this time. He is one of the most important Sufis of Spain, although he--like many other Andalusī Sufis--would eventually leave the peninsula and travel throughout North Africa and the East. The one exception to that trend was Ibn Abbad al-Rundi , a member of the Shadhiliyya order who was born in Ronda and whose scholarship brought together mystical and juridical paths. In many places, a lodge known variously as a zaouia , khanqah , or tekke would be endowed through a pious foundation in perpetuity waqf to provide a gathering place for Sufi adepts, as well as lodging for itinerant seekers of knowledge. No important domain in the civilization of Islam remained unaffected by Sufism in this period. Recent academic work on these topics has focused on the role of Sufism in creating and propagating the culture of the Ottoman world, including a study of the various branches of the Naqshbandi [32] and Khalwati orders, [33] and in resisting European imperialism in North Africa and South Asia. Of them the Chishti order is the most visible. Centuries later, with the support of Mughal rulers, his shrine became a place of pilgrimage. Akbar used to visit the shrine every year. During the reign of Muhammad bin Tughluq , who spread the Delhi sultanate towards the south, the Chistiyya spread its roots all across India. The Suhrawardiyyah order of Sufism gained popularity in Bengal. The Khalwati order was founded by Umar al-Khalwati, an Azerbaijani Sufi known for undertaking long solitary retreats in the wilderness of Azerbaijan and northwestern Iran. While the Indian Subcontinent branches of the order did not survive into modern times, the order later spread into the Ottoman Empire and became influential there after it came under persecution by the rise of the Safavid Shahs during the sixteenth century. It is popular among the Muslims of South India. The essence of this order was insistence on rigid adherence to Sharia and nurturing love for the Prophet. It was patronized by the Mughal rulers , as its founder was their ancestral Pir Spiritual guide. Its disciples remained loyal to the throne because of the common Turkic origin. With the royal patronage of most of the Mughal rulers, the Naqshbandi order caused the revival of Islam in its pure form. Mbacke suggests that one reason Sufism has taken hold in Senegal is because it can accommodate local beliefs and customs, which tend toward the mystical. In the 20th century some more modernist Muslims have called Sufism a superstitious religion that holds back Islamic achievement in the fields of science and technology. Orientalism[edit] Orientalists proposed a variety of origin theories regarding Sufism, such as that it originated as an Aryan response to Semetic influence, Buddhism, Neo-Platonism, and Christian asceticism or Gnosticism. Islamic spirituality and the negative stereotypes of Islam that were present in Britain.

4: sufism | Ancient Origins

Sufism has been a prominent movement within Islam throughout most of its history. It grew out of an early ascetic movement within Islam, which sought to counteract the worldliness that came with the rapid expansion of the Muslim community.

Thus it was easy to compile them in books later on for what had been memorized and practiced was simply written down. Legal scholars collected and codified books on Islamic law and its rules and principles pertaining to all fields of life. Traditionists established the Prophetic traditions hadiths and way of life Sunna and preserved them in books. Theologians dealt with issues concerning Muslim belief. Thanks to these efforts that remain universally appreciated in the Muslim world the truths and principles of Islam were established in such a way that their authenticity cannot be doubted. While some scholars were engaged in these "outer" activities. Sufi masters developed their ways through asceticism spirituality and self-purification in short their practice and experience of religion. Even if various differences gradually emerged among the orders that were established later it can be said that the basic core of this science has always been the essence of the Muhammadan Truth. The Sufis following methods dating back to the time of the Prophet and his Companions also compiled books on austerity and spiritual struggle against carnal desires and temptations as well as states and stations of the spirit. They also recorded their own spiritual experiences love ardor and rapture. The goal of such literature was to attract the attention of those whom they regarded as restricting their practice and reflection to the "outer" dimension of religion and directing it to the "inner" dimension of religious life. Both Sufis and scholars sought to reach God by observing the Divine obligations and prohibitions. Nevertheless some extremist attitudes occasionally observed on both sides caused disagreements. Actually there was no substantial disagreement and it should not have been viewed as a disagreement for it only involved dealing with different aspects and elements of religion under different titles. The tendency of specialists in jurisprudence to concern themselves with the rules of worship and daily life and how to regulate and discipline individual and social life and that of Sufis to provide a way to live at a high level of spirituality through self-purification and spiritual training cannot be considered a disagreement. That is why neither discipline can be neglected. Although some self-proclaimed Sufis have labeled religious scholars "scholars of ceremonies" and "exoterists. They have derived their methods from these basic sources of Islam. Some of these sources concentrate on self-control and self-purification while others elaborate upon various topics of concern to Sufis. Sufi masters who came after him presented Sufism as one of the religious sciences or a dimension thereof promoting unity or agreement among themselves and the so-called "scholars of ceremonies. It dwells on knowledge knowledge of God certainty sincerity perfect goodness and other similar fundamental virtues. Defining Sufism as the "science of esoteric truths or mysteries. Although some Sufis were fanatic adherents of their own ways and some religious scholars i. Therefore it is wrong to conclude that there is a serious disagreement which most likely began with some unbecoming thoughts and words uttered by some legal scholars and Sufis against each other between the two groups. When compared with those who spoke for tolerance and consensus those who have started or participated in such conflicts are very few indeed. In addition the priorities of Sufism have never been different from those of jurisprudence. Both disciplines stress the importance of belief and of engaging in good deeds and good conduct. By means of these virtues men and women can acquire another nature. An individual practitioner of Sufism can use it to deepen his or her spirituality.

5: Sufism: Name and Origin

Sufism - History: Islamic mysticism had several stages of growth, including (1) the appearance of early asceticism, (2) the development of a classical mysticism of divine love, and (3) the rise and proliferation of fraternal orders of mystics.

The two were combined by the Sufi al-Rudhabari who said, "The Sufi is the one who wears wool on top of purity. The city of Multan is known for various Sufi Saint tombs, as they call it the City of Saints While all Muslims believe that they are on the pathway to God and hope to become close to God in Paradise" after death and after the "Final Judgment" Sufis also believe that it is possible to draw closer to God and to more fully embrace the Divine Presence in this life. In this state nothing one does defies God, and all is undertaken with the single motivation of love of God. A secondary consequence of this is that the seeker may be led to abandon all notions of dualism or multiplicity, including a conception of an individual self, and to realize the Divine Unity. This can be conceived in terms of two basic types of law fiqh, an outer law concerned with actions, and an inner law concerned with the human heart. The inner law of Sufism consists of rules about repentance from sin, the purging of contemptible qualities and evil traits of character, and adornment with virtues and good character. The extent to which Sufism was influenced by Buddhist and Hindu mysticism, and by the example of Christian hermits and monks, is disputed, but self-discipline and concentration on God quickly led to the belief that by quelling the self and through loving ardour for God it is possible to maintain a union with the divine in which the human self melts away. In addition, the genuine teacher will be utterly strict in his adherence to the Divine Law. He subsequently served several other teachers for lengthy periods of time. The extreme arduousness of his spiritual preparation is illustrated by his service, as directed by his teacher, to the weak and needy members of his community in a state of complete humility and tolerance for many years. When he believed this mission to be concluded, his teacher next directed him to care for animals, curing their sicknesses, cleaning their wounds, and assisting them in finding provision. After many years of this he was next instructed to spend many years in the care of dogs in a state of humility, and to ask them for support. History of Sufism Main article: History of Sufism Origins In its early stages of development Sufism effectively referred to nothing more than the internalization of Islam. Some of this transmission is summarized in texts, but most is not. Important contributions in writing are attributed to Uwais al-Qarni, Harm bin Hian, Hasan Basri and Sayid ibn al-Mussib, who are regarded as the first Sufis in the earliest generations of Islam. Harith al-Muhasibi was the first one to write about moral psychology. Rabia Basri was a Sufi known for her love and passion for God, expressed through her poetry. The Naqshbandi order is a notable exception to this rule, as it traces the origin of its teachings from Muhammad to the first Islamic Caliph Abu Bakr. Formalization of doctrine Towards the end of the first millennium CE, a number of manuals began to be written summarizing the doctrines of Sufism and describing some typical Sufi practices. Two of the most famous of these are now available in English translation: This became the mainstream position among Islamic scholars for centuries, challenged only recently on the basis of selective use of a limited body of texts[example needed]. Growth of Sufi influence in Islamic cultures The spread of Sufism has been considered a definitive factor in the spread of Islam, and in the creation of integrally Islamic cultures, especially in Africa [34] and Asia. Recent academic work on these topics has focused on the role of Sufism in creating and propagating the culture of the Ottoman world, [35] and in resisting European imperialism in North Africa and South Asia. In many places, a lodge known variously as a zaouia, khanqah, or tekke would be endowed through a pious foundation in perpetuity waqf to provide a gathering place for Sufi adepts, as well as lodging for itinerant seekers of knowledge. No important domain in the civilization of Islam remained unaffected by Sufism in this period. Mbacke suggests that one reason Sufism has taken hold in Senegal is because it can accommodate local beliefs and customs, which tend toward the mystical. In the twentieth century some more modernist Muslims have called Sufism a superstitious religion that holds back Islamic achievement in the fields of science and technology. Alan Godlas of the University of Georgia. His manifold writings defined the practice of sufism as the essence of Islam but also pointed to the universality of its message. Other spiritualists as for instance G. Theoretical perspectives in Sufism The works of Al-Ghazali firmly defended the concepts of

Sufism within the Islamic faith. Traditional Islamic scholars have recognized two major branches within the practice of Sufism, and use this as one key to differentiating among the approaches of different masters and devotional lineages. On the other hand there is the order from the Signifier to His signs, from the Artisan to His works. In this branch the seeker experiences divine attraction *jadhba*, and is able to enter the order with a glimpse of its endpoint, of direct apprehension of the Divine Presence towards which all spiritual striving is directed. This does not replace the striving to purify the heart, as in the other branch; it simply stems from a different point of entry into the path. This is the way primarily of the masters of the Naqshbandi and Shadhili orders. This approach entails strict adherence to the way of Muhammad, in the understanding that this *wont*, or *sunnah*, proposes a complete devotional spirituality adequate to those without access to a master of the Sufi way. For instance, the doctrine of "subtle centers" or centers of subtle cognition known as *Lataif-e-sitta* addresses the matter of the awakening of spiritual intuition [49] in ways that some consider similar to certain models of *chakra* in Hinduism. A concise and useful summary of this system from a living exponent of this tradition has been published by Muhammad Emin Er. These interact in various ways, producing the spiritual types of the tyrant dominated by *nafs*, the person of faith and moderation dominated by the spiritual heart, and the person lost in love for God dominated by the *ruh*. Frager was a trained psychologist, born in the United States, who converted to Islam in the course of his practice of Sufism and wrote extensively on Sufism and psychology. Sufi practices Sufi gathering engaged in *Dhikr* The devotional practices of Sufis vary widely. The consensus among Sufi scholars is that the seeker cannot self-diagnose, and that it can be extremely harmful to undertake any of these practices alone and without formal authorization. Additionally, the seeker ought to be firmly grounded in supererogatory practices known from the life of Muhammad such as the "sunna prayers". This is in accordance with the words, attributed to God, of the following, a famous *Hadith Qudsi*: My servant draws near to Me through nothing I love more than that which I have made obligatory for him. My servant never ceases drawing near to Me through supererogatory works until I love him. Then, when I love him, I am his hearing through which he hears, his sight through which he sees, his hand through which he grasps, and his foot through which he walks. It is also necessary for the seeker to have a correct creed *Aqidah*, [53] and to embrace with certainty its tenets. The way in which this purification of the heart is achieved is outlined in certain books, but must be prescribed in detail by a Sufi master. The seeker must also be trained to prevent the corruption of those good deeds which have accrued to his or her credit by overcoming the traps of ostentation, pride, arrogance, envy, and long hopes meaning the hope for a long life allowing us to mend our ways later, rather than immediately, here and now. Sufi practices, while attractive to some, are not a means for gaining knowledge. The traditional scholars of Sufism hold it as absolutely axiomatic that knowledge of God is not a psychological state generated through breath control. Thus, practice of "techniques" is not the cause, but instead the occasion for such knowledge to be obtained if at all, given proper prerequisites and proper guidance by a master of the way. Furthermore, the emphasis on practices may obscure a far more important fact: The seeker is, in a sense, to become a broken person, stripped of all habits through the practice of in the words of Imam Al-Ghazali words solitude, silence, sleeplessness, and hunger. The external religious practices were neglected, morals declined and learning was despised. The element of magic in Sufism in India possibly drew from the occult practices in the *Atharvaveda*. The most famous of all Sufis, Mansur Al-Hallaj d. More generally, *dhikr* takes a wide range and various layers of meaning. To engage in *dhikr* is to practice consciousness of the Divine Presence and love, or "to seek a state of godwariness". Some types of *dhikr* are prescribed for all Muslims, and do not require Sufi initiation or the prescription of a Sufi master because they are deemed to be good for every seeker under every circumstance. *Sema* includes various forms of worship such as: *Muraqaba* The practice of *muraqaba* can be likened to the practices of meditation attested in many faith communities. Through *muraqaba*, a person watches over or takes care of the spiritual heart, acquires knowledge about it, and becomes attuned to the Divine Presence, which is ever vigilant. While variation exists, one description of the practice within a Naqshbandi lineage reads as follows: He is to collect all of his bodily senses in concentration, and to cut himself off from all preoccupation and notions that inflict themselves upon the heart. And thus he is to turn his full consciousness towards God Most High while saying three times: In February, at least 40 Sufis in Isfahan were arrested after protesting the destruction of a Sufi

place of worship; all were released within days. In late December , after the closure of a Sufi place of worship, authorities arrested without charge at least six members of the Gonabadi Dervishes on Kish Island and confiscated their books and computer equipment; their status is unknown. In November , Amir Ali Mohammad Labaf was sentenced to a five-year prison term, 74 lashes, and internal exile to the southeastern town of Babak for spreading lies, based on his membership in the Nematollahi Gonabadi Sufi order. In October, at least seven Sufi Muslims in Isfahan, and five others in Karaj , were arrested because of their affiliation with the Nematollahi Gonabadi Sufi order; they remain in detention. In November , clashes in the western city of Borujerd between security forces and followers of a mystic Sufi order resulted in dozens of injuries and the arrests of approximately Sufi Muslims. The clashes occurred after authorities began bulldozing a Sufi monastery. It is unclear how many remain in detention or if any charges have been brought against those arrested. Sufis believe the canon, order and truth are mutually interdependent. The path, order, however, is narrower and more difficult to walk. Often these resist direct reference or description, with the consequence that the authors of various Sufi treatises took recourse to allegorical language. For instance, much Sufi poetry refers to intoxication, which Islam expressly forbids. This usage of indirect language and the existence of interpretations by people who had no training in Islam or Sufism led to doubts being cast over the validity of Sufism as a part of Islam. Also, some groups emerged that considered themselves above the Sharia and discussed Sufism as a method of bypassing the rules of Islam in order to attain salvation directly. This was disapproved of by traditional scholars. For these and other reasons, the relationship between traditional Islamic scholars and Sufism is complex and a range of scholarly opinion on Sufism in Islam has been the norm. Some scholars, such as Al-Ghazali , helped its propagation while other scholars opposed it. Chittick explains the position of Sufism and Sufis this way: In short, Muslim scholars who focused their energies on understanding the normative guidelines for the body came to be known as jurists, and those who held that the most important task was to train the mind in achieving correct understanding came to be divided into three main schools of thought: This leaves us with the third domain of human existence, the spirit. Most Muslims who devoted their major efforts to developing the spiritual dimensions of the human person came to be known as Sufis. The traditional Sufi orders, which are in majority, emphasize the role of Sufism as a spiritual discipline within Islam. Therefore, the Sharia traditional Islamic law and the Sunnah are seen as crucial for any Sufi aspirant. One proof traditional orders assert is that almost all the famous Sufi masters of the past Caliphates were experts in Sharia and were renowned as people with great Iman faith and excellent practice. Many were also Qadis Sharia law judges in courts. They held that Sufism was never distinct from Islam and to fully comprehend and practice Sufism one must be an observant Muslim. In recent decades there has been a growth of neo-Sufi movements in the West. Rumi has become one of the most widely read poets in the United States, thanks largely to the interpretative translations published by Coleman Barks. Islamic positions on non-Islamic Sufi groups The use of the title Sufi by non-traditional groups to refer to themselves, and their appropriation of traditional Sufi masters most notably Jalaluddin Rumi as sources of authority or inspiration, is not accepted by some Muslims who are Sufi adherents. Many of the great Sufi masters of the present and the past instruct that: The exoteric practices prescribed by God contain inner meanings and provide the means for transformation with the proper spiritual guidance of a master.

6: BBC - Religions - Islam: Sufism

Origin of Sufism Sufism has existed since the beginning of human history, for in every time and place, God has sent Prophets to lead mankind to knowledge of Him, and Sufism is the Way of the Prophets.

The practice and oral circulation of the commandments pertaining to belief, worship, and daily life enabled people to memorize them. This is why it was not difficult to compile them in books. What had been memorized and practiced was recorded and arranged on paper. Jurisprudents collected and codified in the form of books the Islamic Law and its rules and principles pertaining to all fields of life. Thanks to these universally appreciated efforts, the truths of Islam and all its principles were established in a way not to leave any doubt concerning their authenticity. Even if there emerged over time some differences among the orders that were later established, it can be said that the basic subject-matter of this science has always been the essence of the Muhammadan Truth. While adherence to the former has been regarded as exotericism self-restriction to the outward dimension of religion, following the latter has been seen as pure esotericism. By doing so, they tried to attract the attention of those whom they regarded as restricted to practicing the outward dimension of religion and reflecting only on it, to their way and the spiritual aspect of religious life. Both the sufis and the scholars, criticized for being restricted to the outward aspect of religion, aimed to reach God by observing the Divine obligations and prohibitions. Nevertheless, some extremist attitudes occasionally observed on both sides caused some disagreements between them. Actually, there was no substantial disagreement, nor should it have been viewed as a disagreement, that the different aspects and elements of religion were dealt with and presented under different titles. These two schools cannot be one without the other. One teaches how to perform the prescribed prayers, how to realize the canonical purity required for worship, how to fast, how to give the obligatory alms, and how to regulate his daily life from shopping to marriage, etc. That is why neither of these disciplines can be neglected. Among these sources some concentrate on self-control, the purification of the self, while others elaborate various topics concerned with tasawwuf. He reviewed all the terms, principles and rules of the way of tasawwuf and, establishing those agreed on by all the Sufi masters and criticizing others, united once more these two disciplines, namely the outer and inner dimensions of Islam or jurisprudence and tasawwuf. The Sufi masters coming after him presented tasawwuf as one of the religious sciences or a dimension thereof, promoting the unity or agreement between themselves and those once called the scholars of ceremonies. In addition, they were able to make some subjects of sufism like the states of the spirit, certainty or conviction, sincerity and morality, which are dealt with by tasawwuf more profoundly, a part of the curriculum of madrasas-the institutions where religious sciences are taught. It dwells on knowledge, knowledge of God, certainty, sincerity, perfect goodness and other similar, fundamental virtues. Therefore, starting from some unbecoming thoughts cherished and words uttered by some jurisprudents and sufis against each other, it is wrong to conclude that there is a serious disagreement between them. As compared with those always on the side of tolerance and consensus, the numbers of the others who have started or participated in conflict have been very few. This is what is natural, for like the jurisprudents who have depended on the Book and the Sunna in their ways, the sufis have also depended on these two main sources of Islam. In addition, the priorities of tasawwuf have never been different from those of jurisprudence. Both of these ways or disciplines have stressed the importance of belief, doing good deeds and good conduct. It is by means of tasawwuf that man deepens in spirituality. Through the struggle with the selfhood, through solitude or retreat, invocation, self-control and self-criticism, the veils over the inner dimension of existence are torn apart and, as a result, man gains a strong conviction of the truth of all the major and minor principles of faith. Last Updated on April 6,

7: Sufism - Origins

A brief history of Sufism At the time of the Prophet Hz. Muhammad (saws) and his companions (Ashab), the term Sufism (tasawwuf) did not exist as a distinct discipline.

Early history[edit] The exact origin of Sufism is disputed. Some sources state that Sufism is the inner dimensions of the teachings of Muhammad whereas others say that Sufism emerged during the Islamic Golden Age from about the 9th to 10th centuries. According to Ibn Khaldun Sufism was already practiced by the Sahaba , but with the spread of material tendencies, the term Sufi was just applied to those who emphasize the spiritual practice of Islam. This became the mainstream position among Islamic scholars for centuries, challenged only recently on the basis of selective use of a limited body of texts [example needed]. All Sufi orders claim a direct chain of leadership to Muhammad, through Ali, with the exception of the Naqshbandis who claim a direct connection to Muhammad through Abu Bakr. In the eleventh century, Sufi orders Tariqa were instrumental in the institutional spread of Sufism. Early fuqaha in Spain were somewhat skeptical of philosophical thought as well as of Sufism. In later centuries, especially the twelfth and thirteenth, Sufism became more accepted and somewhat assimilated into Andalusī Islam. For some, it reflects the influence of the mystical tradition in Cordoba attributed to Ibn Masarra. Many consider him to have established the first Sufi school in the province; however, his teachings were outside of the so-called "mainstream" Sufism that was more common in the East during his lifetime. Many people began to read and translate the works of philosophers such as Aristotle and Plato. Andalusī Sufism was at its peak at this time. He is one of the most important Sufis of Spain, although he--like many other Andalusī Sufis--would eventually leave the peninsula and travel throughout North Africa and the East. The one exception to that trend was Ibn Abbad al-Rundi , a member of the Shadhiliyya order who was born in Ronda and whose scholarship brought together mystical and juridical paths. In many places, a lodge known variously as a zaouia , khanqah , or tekke would be endowed through a pious foundation in perpetuity waqf to provide a gathering place for Sufi adepts, as well as lodging for itinerant seekers of knowledge. No important domain in the civilization of Islam remained unaffected by Sufism in this period. Recent academic work on these topics has focused on the role of Sufism in creating and propagating the culture of the Ottoman world, including a study of the various branches of the Naqshbandi [32] and Khalwati orders, [33] and in resisting European imperialism in North Africa and South Asia. Of them the Chishti order is the most visible. Centuries later, with the support of Mughal rulers, his shrine became a place of pilgrimage. Akbar used to visit the shrine every year. During the reign of Muhammad bin Tughluq , who spread the Delhi sultanate towards the south, the Chistiyya spread its roots all across India. The Suhrawardiyyah order of Sufism gained popularity in Bengal. The Khalwati order was founded by Umar al-Khalwati, an Azerbaijani Sufi known for undertaking long solitary retreats in the wilderness of Azerbaijan and northwestern Iran. While the Indian Subcontinent branches of the order did not survive into modern times, the order later spread into the Ottoman Empire and became influential there after it came under persecution by the rise of the Safavid Shahs during the sixteenth century. It is popular among the Muslims of South India. The essence of this order was insistence on rigid adherence to Sharia and nurturing love for the Prophet. It was patronized by the Mughal rulers , as its founder was their ancestral Pir Spiritual guide. Its disciples remained loyal to the throne because of the common Turkic origin. With the royal patronage of most of the Mughal rulers, the Naqshbandi order caused the revival of Islam in its pure form. Mbacke suggests that one reason Sufism has taken hold in Senegal is because it can accommodate local beliefs and customs, which tend toward the mystical. In the 20th century some more modernist Muslims have called Sufism a superstitious religion that holds back Islamic achievement in the fields of science and technology. Orientalism[edit] Orientalists proposed a variety of origin theories regarding Sufism, such as that it originated as an Aryan response to Semetic influence, Buddhism, Neo-Platonism, and Christian ascetism or Gnosticism. Islamic spirituality and the negative stereotypes of Islam that were present in Britain.

8: A History of Sufism | International Association of Sufism

The history of the origin of Sufism records that during the lifetime of the Prophet Mohammed, fifteen centuries ago, there was a group of pious individuals from different nations who, guided by the Laws of Islam, sought for the direct experience of the Divine.

Origins[edit] Ali is considered to be the "Father of Sufism" in Islam. Ernst the earliest figures of Sufism are Muhammad himself and his companions Sahabah. By pledging allegiance to Muhammad, the Sahabah had committed themselves to the service of God. According to Islamic belief, by pledging allegiance to Muhammad, the Sahabah pledged allegiance to God. It is through Muhammad that Sufis aim to learn about, understand and connect with God. Such a concept may be understood by the hadith, which Sufis regard to be authentic, in which Muhammad said, "I am the city of knowledge and Ali is its gate". Furthermore, Junayd of Baghdad regarded Ali as sheikh of the principals and practices of Tasawwuf. Brown notes that during the lifetime of Muhammad, some companions were more inclined than others to "intensive devotion, pious abstemiousness and pondering the divine mysteries" more than Islam required, such as Abu Dhar al-Ghifari. Hasan al-Basri , a tabi , is considered a "founding figure" in the "science of purifying the heart". Many have asserted Sufism to be unique within the confines of the Islamic religion, and contend that Sufism developed from people like Bayazid Bastami, who, in his utmost reverence to the sunnah , refused to eat a watermelon because he did not find any proof that Muhammad ever ate it. By focusing on the more spiritual aspects of religion, Sufis strive to obtain direct experience of God by making use of "intuitive and emotional faculties" that one must be trained to use. Al-Ghazali narrates in *Al-Munqidh min al-dalal: The vicissitudes of life, family affairs and financial constraints engulfed my life and deprived me of the congenial solitude. The heavy odds confronted me and provided me with few moments for my pursuits. This state of affairs lasted for ten years, but whenever I had some spare and congenial moments I resorted to my intrinsic proclivity. During these turbulent years, numerous astonishing and indescribable secrets of life were unveiled to me. I was convinced that the group of Aulia holy mystics is the only truthful group who follow the right path, display best conduct and surpass all sages in their wisdom and insight. They derive all their overt or covert behaviour from the illumining guidance of the holy Prophet, the only guidance worth quest and pursuit. All these orders were founded by a major Islamic scholar, and some of the largest and most widespread included the Qadiriyya after Abdul-Qadir Gilani [d. Two of the most famous of these are now available in English translation: Several sections of the Revival of Religious Sciences have been published in translation by the Islamic Texts Society. It has been translated in full by Muhammad Asim Bilal The spread of Sufism has been considered a definitive factor in the spread of Islam, and in the creation of integrally Islamic cultures, especially in Africa [74] and Asia. The Senussi tribes of Libya and the Sudan are one of the strongest adherents of Sufism. No important domain in the civilization of Islam remained unaffected by Sufism in this period. Sufism is popular in such African countries as Egypt , Tunisia , Algeria , Morocco , and Senegal , where it is seen as a mystical expression of Islam. Mbacke suggests that one reason Sufism has taken hold in Senegal is because it can accommodate local beliefs and customs, which tend toward the mystical. In the twentieth century, some Muslims have called Sufism a superstitious religion which holds back Islamic achievement in the fields of science and technology. His manifold writings defined the practice of Sufism as the essence of Islam, but also pointed to the universality of its message. Other spiritualists, such as George Gurdjieff , may or may not conform to the tenets of Sufism as understood by orthodox Muslims. While all Muslims believe that they are on the pathway to Allah and hope to become close to God in Paradise "after death and after the Last Judgment "Sufis also believe that it is possible to draw closer to God and to more fully embrace the divine presence in this life. The inner law of Sufism consists of rules about repentance from sin, the purging of contemptible qualities and evil traits of character, and adornment with virtues and good character. They further believe that the teacher should attempt inerrantly to follow the Divine Law. This doctrine states that there will always exist upon the earth a " Qutb " Pole or Axis of the Universe "a man who is the perfect channel of grace from God to man and in a state of wilayah sanctity, being under the protection of Allah. The vow of*

obedience to the Shaykh or Qutb which is taken by Sufis is considered incompatible with devotion to the Imam". Many Sufi believe that to reach the highest levels of success in Sufism typically requires that the disciple live with and serve the teacher for a long period of time. He is said to then have served several other teachers for lengthy periods of time. He is said to have helped the poorer members of the community for many years and after this concluded his teacher directed him to care for animals cleaning their wounds, and assisting them. There is not in the horizons, beyond the horizons or below the horizons, anyone more elegant, more noble, more knowing, more just, more fearsome, or more compassionate, than the subject of this tale. The Sufi poet Saadi Shirazi stated, "He who chooses a path contrary to that of the prophet, shall never reach the destination. O Saadi, do not think that one can treat that way of purity except in the wake of the chosen one. For this reason, the command began with him and was sealed with him. He was a Prophet while Adam was between water and clay, and his elemental structure is the Seal of the Prophets. He is the sun of creation, the moon of the celestial spheres, the all-seeing eye The seven heavens and the eight gardens of paradise were created for him, he is both the eye and the light in the light of our eyes. The persona of Muhammad has historically been and remains an integral and critical aspect of Sufi belief and practice. Sufis believe the name of Muhammad is holy and sacred. Ibn Arabi regards Muhammad as the supreme human being and master of all creatures. Muhammad is therefore the primary role model for human beings to aspire to emulate. In this view, Islam is the best religion, because Muhammad is Islam. Sufis believe that aid and support may be received from Muhammad, even today. Sufis believe that Muhammad listens to them when they call upon him. Sufis strive towards having a relationship with Muhammad and seeking to see Muhammad in a dream is a common Sufi practice. Sufism and Islamic law[edit] Tomb of Salim Chishti , Fatehpur Sikri , Agra , Uttar Pradesh , India Sufis believe the sharia exoteric "canon" , tariqa "order" and haqiqa "truth" are mutually interdependent. The definition of Sufism can vary drastically between different traditions what may be intended is simple tazkiah as opposed to the various manifestations of Sufism around the Islamic world.

Sufism had a long history already before the subsequent institutionalization of Sufi teachings into devotional orders (tarīqāt) in the early Middle Ages. The Naqshbandi order is a notable exception to general rule of orders tracing their spiritual lineage through Muhammad's grandsons, as it traces the origin of its teachings from Muhammad to.

Islam portal Terminology The term Sufism came into being, not by Islamic texts or Sufis themselves but by British Orientalists who wanted to create an artificial divide between what they found attractive in Islamic civilization i. Islamic Spirituality and the negative stereotypes that were present in Britain about Islam. The two were combined by the Sufi al-Rudhabari, who said, "The Sufi is the one who wears wool on top of purity". These men and women who sat at al-Masjid an-Nabawi are considered by some to be the first Sufis. By pledging allegiance to the Prophet Muhammad, the Sahaba had committed themselves to the service of God. According to Islamic belief, by pledging allegiance to Prophet Muhammad, the Sahaba have pledged allegiance to God. It is through the Prophet Muhammad that Sufis aim to learn about, understand and connect with God. Ali is regarded as one of the major figures amongst the Sahaba who have directly pledged allegiance to the Prophet Muhammad and Sufis maintain that through Ali, knowledge about the Prophet Muhammad and a connection with the Prophet Muhammad may be attained. Such a concept may be understood by the hadith, which Sufis regard to be authentic, in which Prophet Muhammad said, "I am the city of knowledge and Ali is its gate". Furthermore, Junayd of Baghdad regarded Ali as sheikh of the principals and practices of Tasawwuf. Many have asserted Sufism to be unique within the confines of the Islamic religion and contend that Sufism developed from people like Bayazid Bastami , who, in his utmost reverence to the sunnah , refused to eat a watermelon because he did not find any proof that Muhammad ever ate it. Ruwaym , from the second generation of Sufis in Baghdad, was also an influential early figure, [38] [39] as was Junayd of Baghdad ; a number of early practitioners of Sufism were disciples of one of the two. It is not a sect, rather it is considered as the part of Islamic teaching that deals with the purification of the inner self. By focusing on the more spiritual aspects of religion, Sufis strive to obtain direct experience of God by making use of "intuitive and emotional faculties" that one must be trained to use. In his Al-Risala al-safadiyya, Ibn Taymiyya describes the Sufis as those who belong to the path of the Sunna and represent it in their teachings and writings. The vicissitudes of life, family affairs and financial constraints engulfed my life and deprived me of the congenial solitude. The heavy odds confronted me and provided me with few moments for my pursuits. This state of affairs lasted for ten years but wherever I had some spare and congenial moments I resorted to my intrinsic proclivity. During these turbulent years, numerous astonishing and indescribable secrets of life were unveiled to me. I was convinced that the group of Aulia holy mystics is the only truthful group who follow the right path, display best conduct and surpass all sages in their wisdom and insight. They derive all their overt or covert behaviour from the illumining guidance of the holy Prophet, the only guidance worth quest and pursuit. Formalization of doctrine Towards the end of the first millennium, a number of manuals began to be written summarizing the doctrines of Sufism and describing some typical Sufi practices. Two of the most famous of these are now available in English translation: Several sections of the Revival of Religious Sciences have been published in translation by the Islamic Texts Society. It has been translated in full by Muhammad Asim Bilal The spread of Sufism has been considered a definitive factor in the spread of Islam, and in the creation of integrally Islamic cultures, especially in Africa [48] and Asia. The Senussi tribes of Libya and the Sudan are one of the strongest adherents of Sufism. In many places a person or group would endow a waqf to maintain a lodge known variously as a zawiya , khanqah , or tekke to provide a gathering place for Sufi adepts, as well as lodging for itinerant seekers of knowledge. No important domain in the civilization of Islam remained unaffected by Sufism in this period. Sufism is popular in such African countries as Tunisia , Algeria , Morocco , and Senegal , where it is seen as a mystical expression of Islam. Mbacke suggests that one reason Sufism has taken hold in Senegal is because it can accommodate local beliefs and customs, which tend toward the mystical. In the twentieth century, some Muslims have called Sufism a superstitious religion that holds back Islamic achievement in the fields of science and technology. His

manifold writings defined the practice of Sufism as the essence of Islam but also pointed to the universality of its message. Other spiritualists, such as George Gurdjieff, may or may not conform to the tenets of Sufism as understood by orthodox Muslims. Known for its Sufi tombs, Multan is often called the City of Saints. While all Muslims believe that they are on the pathway to Allah and hope to become close to God in Paradise after death and after the Last Judgment, Sufis also believe that it is possible to draw closer to God and to more fully embrace the divine presence in this life. In this state nothing one does defies God, and all is undertaken with the single motivation of *ishq*. To Sufis, the outer law consists of rules pertaining to worship, transactions, marriage, judicial rulings, and criminal law—what is often referred to, broadly, as "qanun". The inner law of Sufism consists of rules about repentance from sin, the purging of contemptible qualities and evil traits of character, and adornment with virtues and good character. They further believe that the teacher should attempt inerrantly to follow the Divine Law. This doctrine states that there will always exist upon the earth a "Qutb" Pole or Axis of the Universe—a man who is the perfect channel of grace from God to man and in a state of *wilayah* sanctity, being under the protection of Allah. The vow of obedience to the Shaykh or Qutb which is taken by Sufis is considered incompatible with devotion to the Imam". Many Sufis believe that to reach the highest levels of success in Sufism typically requires that the disciple live with and serve the teacher for a long period of time. He is said to then have served several other teachers for lengthy periods of time. 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The seven heavens and the eight gardens of paradise were created for him, he is both the eye and the light in the light of our eyes. The persona of Muhammad has historically been and remains an integral and critical aspect of Sufi belief and practice. Sufis believe the name of Muhammad is holy and sacred. Ibn Arabi regards Muhammad as the supreme human being and master of all creatures. Muhammad is therefore the primary role-model for human beings to aspire to emulate. In this view, Islam is the best religion, because Muhammad is Islam. Sufis believe that aid and support may be received from Prophet Muhammad, even today. Sufis believe that the Prophet Muhammad listens to them when they call upon him. Sufis strive towards having a relationship with Prophet Muhammad and seeking to see Prophet Muhammad in a dream is a common Sufi practice. Sufism and Islamic law Tomb of Salim Chishti, Fatehpur Sikri, Agra, Uttar Pradesh, India Sufis believe the sharia exoteric "canon", tariqa esoteric "order" and haqiqa "truth" are mutually interdependent. Often these resist direct reference or description, with the consequence that the authors of various Sufi treatises took recourse to allegorical language. For instance, much Sufi poetry refers to intoxication, which Islam expressly forbids. This usage of indirect language and the existence of interpretations by people who had no training in Islam or Sufism led to doubts being cast over the validity of Sufism as a part of Islam. Also, some groups emerged that considered themselves above the Sharia and discussed Sufism as a method of bypassing the rules of Islam in order to attain salvation directly. This was disapproved of by traditional scholars. For these and other reasons, the relationship between traditional Islamic scholars and Sufism is complex and a range of scholarly opinion on Sufism in Islam has been the norm. Some scholars, such as Al-Ghazali, helped its propagation while other scholars opposed it. William Chittick explains the position of Sufism and Sufis this way: In short, Muslim scholars who focused their energies on understanding the normative guidelines for the body came to be known as jurists, and those who held that the most important task was to train the mind in achieving correct understanding came to be divided into three main schools of thought: This leaves us with the third domain of human existence, the spirit. Most Muslims who devoted their major efforts to developing the spiritual dimensions of the human person came to be known as Sufis. Therefore, the Sharia traditional Islamic law and the Sunnah are seen as crucial for any Sufi aspirant.

One proof traditional orders assert is that almost all the famous Sufi masters of the past Caliphates were experts in Sharia and were renowned as people with great Iman faith and excellent practice. Many were also Qadis Sharia law judges in courts. They held that Sufism was never distinct from Islam and to fully comprehend and practice Sufism one must be an observant Muslim. Sufism Reoriented is an offshoot of it charted by the syncretistic teacher Meher Baba. It was founded by Llewellyn Vaughan-Lee to continue the work of his teacher Irina Tweedie, herself a practitioner of both Hinduism and neo-Sufism. Theoretical perspectives The works of Al-Ghazali firmly defended the concepts of Sufism within the Islamic faith. Traditional Islamic scholars have recognized two major branches within the practice of Sufism, and use this as one key to differentiating among the approaches of different masters and devotional lineages. On the other hand, there is the order from the Signifier to His signs, from the Artisan to His works. In this branch the seeker experiences divine attraction jadhba, and is able to enter the order with a glimpse of its endpoint, of direct apprehension of the Divine Presence towards which all spiritual striving is directed. This does not replace the striving to purify the heart, as in the other branch; it simply stems from a different point of entry into the path. This is the way primarily of the masters of the Naqshbandi and Shadhili orders. This approach entails strict adherence to the way of Muhammad, in the understanding that this went, or sunnah, proposes a complete devotional spirituality adequate to those without access to a master of the Sufi way. For instance, the doctrine of "subtle centers" or centers of subtle cognition known as Lataif-e-sitta addresses the matter of the awakening of spiritual intuition. A concise and useful summary of this system from a living exponent of this tradition has been published by Muhammad Emin Er. These interact in various ways, producing the spiritual types of the tyrant dominated by nafs, the person of faith and moderation dominated by the spiritual heart, and the person lost in love for God dominated by the ruh. Frager was a trained psychologist, born in the United States, who converted to Islam in the course of his practice of Sufism and wrote extensively on Sufism and psychology. Devotional practices Sufi gathering engaged in Dhikr The devotional practices of Sufis vary widely. The consensus among Sufi scholars is that the seeker cannot self-diagnose, and that it can be extremely harmful to undertake any of these practices alone and without formal authorization. Additionally, the seeker ought to be firmly grounded in supererogatory practices known from the life of Muhammad such as the "sunna prayers". This is in accordance with the words, attributed to God, of the following, a famous Hadith Qudsi: My servant draws near to Me through nothing I love more than that which I have made obligatory for him. My servant never ceases drawing near to Me through supererogatory works until I love him. Then, when I love him, I am his hearing through which he hears, his sight through which he sees, his hand through which he grasps, and his foot through which he walks. It is also necessary for the seeker to have a correct creed Aqidah, [92] and to embrace with certainty its tenets. The way in which this purification of the heart is achieved is outlined in certain books, but must be prescribed in detail by a Sufi master. The seeker must also be trained to prevent the corruption of those good deeds which have accrued to his or her credit by overcoming the traps of ostentation, pride, arrogance, envy, and long hopes meaning the hope for a long life allowing us to mend our ways later, rather than immediately, here and now.

The Neo-Pagan Essence Pt. 4. Baltimore-Washington-Annapolis area. Books, broadsides, and autograph letters relating to America On the emergence of toyboys A rock in your head Malignant Cerebral Glioma (Neurosurgical Topics, 2) How to Run a Community Recycling Center Explanatory notes to the hs 2017 I Cant Make It O.K Southern insurgents The magnetic field of the earth The book of the farm henry stephens The Cambridge History of American Theatre 3 Volume Hardback Set (Cambridge History of American Theatre) Png birth certificate application form More Giants of the Genre The eternal security debate We cant get at the truth Composing and Configuring Use-Case Modules Greek Melic Poets Owl in Love, Homework Set The Way of Respect in the Work Place (The Place Within Series) The Swiss Family Robinson (Classic Books on Cassettes Collection [UNABRIDGED (Classic Books on Cassettes The Sheikhs Virgin (Harlequin Presents) Chapter 10 section 4 slavery and secession Volvo v50 2006 manual Magic Finger Technique Book 1 Index funds that promise to beat the market : the new paradigm? Policy and the polytechnics Criminological theory past to present Marketplace deception tactics I A new heart a new start Introduction : Why manage by Proverbs? Trade secrets case digest Terms of endearment : communication An overview of compositional materials The legacy reconsidered Study Guide Work-Book to Accompany Financial Institutions, Investments, Management Uvu undergraduate application form The pirates of Tarnoonga Dana Kay Snyder Dale 205